

THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

JACKSON, MISSISSIPPI, JAN. 17, 1907.

NEW SERIES VOL. IX, NO. 3.

The death of three bishops within so short a time creates quite a wide gap in Methodist ranks. One of these belonged to the Northern church.

Now that Mr. Foraker's black babies have all been ordered to the Philippines, it would be a master stroke if the Senator could be sent along as nursery maid.

That was a sharp idea to send the negro soldiers to the Philippines. It must have come out of the head of some old editor who has broken into Congress. No one else would ever have thought of the pigeonhole.

The writings of Moses, the Prophets and the Psalms, containing the promises, the prophecies and the symbols of the Old Testament, constitute the lamp with its stem, bowl, oil and wick; but Jesus Christ the Son of God is the flame of the light thereof in the beauty of its fulfillment in the Christianity of the New Testament. "Then were the disciples glad when they saw the Lord."

A Christian man's influence is usually if not always exerted through his words and deeds; therefore no one needs to be useless in the world for good. If he cannot fulfill the injunction to do good to all men as you have opportunity for the lack of the opportunity then let him be ready with a good word for good, for the opportunity to speak is always present where there are people.

The Pope of Rome is prophesying that the action of the government of France in disbaring the church will produce such an exodus of the people that the law will be reconsidered and the old statu quo restored. The probability is, however, that he has "reckoned without his host" and that he will be left to realize that "Babylon has sure enough fallen"—at least in France.

Missions is well nigh the whole outcome of the Christian religion. "Go ye into all the world and preach the gospel to every creature" is our Master's special command for all time. If we would reach out into all the world we must make sure of a strong support in the local churches and the regions beyond by pushing State and Home Missions to the extent of our ability.

It will be a sorry day when any further autocratic power is put in the hands of the President, whether civil or military. And for the States to give up any of their rights for the dominancy of Federal law would be equally fatal. To be sure, uniformity in some cases is very desirable, but if the rights of the States are to be sacrificed, it would do well to get on with variety even in extreme cases. Herein lies the stronghold of our religious liberty.

It appears that Mr. J. S. Sherman, who was the most active member of Congress in securing the passage of the "pure food bill" is equal owner with his brother of one of the largest fruit and vegetable canning factories in the nation. Is there not "hope for the old and yet" when a man will so strenuously urge the passage of laws to help himself to be honest? It may not be just the thing to say "honesty is the best policy" but sure it is that the best policy is to be honest.

There are still some of the original "nigger loving" and South hating descendants of the old Dutch daddies who introduced African slavery into this country, and would you believe it, they actually mourn over the fact that there are still some of the old Confederate soldiers in the Federal Congress. But they need not fret about that fact, for the country would be far safer if the whole Congress was made up of them rather than of a like number of real "down Easters."

The contention in France seems to be the outgrowth of the purpose and effort on the part of the government to separate the Catholic church from the state, both as to denomination and support, to establish liberty of conscience and place the Catholic church on an equality with all other churches. But the Catholics are loth to lose their prestige as first and their hold on the public crib. They are determined that if they must die to die hard—as martyrs, if possible.

A noted teacher of English schools who has traveled and taken notes and items among the public schools of this country, thinks it a material defect that there are not more male teachers in our schools. Especially does he think that boys over 11 and 12 should have male teachers and gives as the main reason for boys over 12 to 14 leaving the public schools that they are under the direction and have to recite to women. Is it not worth thinking about?

If we are to look to the gospels—the words and orders of the Christ for the doctrinal and practical basis of the Christian religion and to the Acts of the Apostles and Epistles for their interpretation and exemplification, then we would do well if we would avoid heresy to conform our faith and practice as nearly as possible to both. If a different belief is heresy why may not a different practice be heresy also? Believing and doing is true religion.

The Christian who claims that he has the "fullness of the Spirit" or to be "Spirit moved" ought to move himself with much of scriptural accuracy and common sense consistency, so that when his work and methods are inspected by honest men they would find and allege no discrepancy between his claim and the truth and verity of Almighty God. In a word, he should see that he "walk circumspectly not as a fool but as wise knowing that the days are evil," for "ye are my witnesses" saith the Lord.

To love those whom we do not like is the greatest Christian principle in the equation of the Christian life. Its inspiration is higher than emotional sentiment, it is rather an offshoot of the love of God, which the Spirit "sheds abroad" in the believer's heart. "God so loved" that "He gave His only begotten Son," and Christians thus inspired to love give of their best even to the most ungainly and unattractive for the sake of Him who has loved us by giving us so much.

It turns out that the theater managers have the same trouble with the people that some of the preachers do, and possibly for the same reason. They say if it were not for the "tired out" condition of the people, caused by a sur-

feit of business on the part of business men and the exhaustion of social functions, which causes a clamor for entertainment full of excitement, they could render a better service. May it not be something of that sort that calls for short sermons? Anyway, there is no good religion in clamor.

Muzaffar-Ed Din, the late Shah of Persia, who died on the 13th inst., is to be succeeded by Mohammed Ali Mirza, prince imperial. The body of the Shah will be buried in the Abdul Azin Mosque, five miles out of the city of Teheran, where for centuries the Shahs of Persia have been buried. It has been hinted that the death of the Shah might bring about some complications between some of the world-powers. It is hoped that such will not be realized.

There was magic, or what is infinitely better, there was miracle, in the hand touch of Jesus and possibly of the Apostles, but there is nothing of that sort now. There may be something like animal magnetism about some people as there may be about some of the beasts of the field.

If any of the latter day revivalists claim to exert such power sensible people know that it is of the earth earthly and not spiritual. Beware of fakes.

"It has been decided to hold the Baptist National Anniversaries in Washington, instead of in New York, as thought probable at the last meetings. The Southern Baptist Convention will hold its meetings in Richmond, and between the two meetings the General Convention of the Baptists of North America will hold its meeting in the large Exposition Hall of the Jamestown Exposition, May 15; and Thursday forenoon and afternoon of Anniversary Week is to be left free for a general meeting for the consideration of such matters as may be brought before it."—Ex.

Most churches have by this time arranged with, and for, their pastor and other necessary equipments for carrying on business as best they can for their Master. We take it that every church desires to render its best service possible in its circumstances. We would suggest in the hope of being helpful at least to some, that there is no more important item in the practical work of a church than strong, healthy financial condition. It is important not only to lay plans in the beginning of the year, but to put those plans in operation at once. Give one-fifty-second part of what you may feel able to give, each week. This is the plan recommended by the Apostle Paul.

The passage of the Crumpacker bill taking judicial and executive power out of the hands of postal agents, mere whipper wrapper irresponsibles, and lodging it in the courts, is a long and high step back from the one man rule into which the U. S. mail matters were drifting. It is now quite possible for any postmaster or other official to get a fair hearing before a legal court and not be accused, tried, fined and dismissed at the nod or wink of some self-important inspector who may not like the way things are done in the postoffice or who mayhap should desire to please some favorite or turn a hapless penny.

THE ABSOLUTE NECESSITY OF TEACHING DOCTRINE IN THE DENOMINATIONAL PAPER.

E. L. Wesson.

Paul wrote to Timothy, "Till I come give attendance to reading, to exhortation and to doctrine." To fail on the first point makes narrow, ignorant preachers and people; to fail on the second point reduces religion to intellectuality or dead formality, and dries up the life of the churches; and to fail on the third point makes the churches weak, drifting, convictionless, backboneless congregations of organized professors. Failure on any point in this text places the responsibility on the preachers. God called preachers to study, exhort and teach the people; therefore "like priest, like people" is a true saying, with the responsibility left largely on the priest or preacher. If the teaching in this text is binding on preachers today, the question naturally is what is the best medium through which to reach and teach the people doctrinally? The pulpit is the throne of the preacher and it is of course expected that there he can do his best work. The class room is the special domain of the teacher, and of course there he is expected to do his best work. But with due reverence for the pulpit, and regard for the class room, I want to say, with all the emphasis that the best medium through which to reach and indoctrinate the masses of Baptists and make them clear in what they believe, and strong in their faith, is the denominational paper. The denominational paper that carries in itself week after week strong, broad, thorough discussions of doctrinal truths into the homes is the greatest medium under heaven for correcting false ideas, producing, deepening and clarifying convictions on all points discussed; and is, therefore, one of the greatest blessings to the world.

Now that statement demands a stronger statement about responsibility, and I must make it. The statement made being true, we, who fail to thoroughly discuss through the papers the doctrines as we should, are largely responsible for the weakly, sickly, uninformed condition of many Baptists.

In a large number of our churches there is preaching only once a month, only 24 sermons a year, excepting the protracted meeting, and 12 of these are preached to a very few on Saturday; therefore the pastor cannot indoctrinate the people from the pulpit. Add to this the fact that the only way to discuss the point of a sermon in the home is from memory and you can see how little of the doctrine preached will be connectedly remembered and discussed. The doctrinal development of the churches and the homes is to a great extent dependent on other agencies than the pastors, however efficient the pastors may be, and the God-given agency of this day is the denominational paper. In it doctrines are discussed from different points of consideration, and the Scriptures are given that the reader may read for himself and think it over again and again, and the family can read the different articles and discuss them in the home until the points are well fixed in every mind. This being true it is safe to say that the paper that does not indoctrinate the homes, and through the homes the churches, fails on the most important point of its work. It is also who fail to use the denominational papers to discuss the great truths we believe, and which we feel should be instilled into every mind and heart, must give an account for our neglect. We are on the wall to teach the people, and we must teach them in every way we possibly can or meet the record of neglected

duty and perhaps see the rising generations drift from the vital teachings of God's word into hurtful error; and the denominational paper is the medium through which we can reach and teach the greatest number. God help us to realize this fact.

Now mark you, doctrine does not mean wrangling contention over some little point of no importance, but teaching. Contention and controversy are from the Hebrew word "rib", which means strife, contention, pleading; and from the Greek words "eretheia" and "eris", which mean "strife, contention, wrangling", while doctrine is from the Hebrew word "lequack" which means "the receiving, or what is received"; and from the Greek word "didaskalia", which means "teaching". (See for yourself Young's Concordance). Contention is usually over some peculiar point for which we try to find Scripture, while preaching or teaching "doctrine" is the expository discussion of the Scriptures on a given point to bring out their meaning. Contention is confusion: Expository discussion is enlightening. The best way in the world to teach doctrine is by means of written expository discussion. Never wrangle, but expound the word. Never refer to the weakness, silliness, or other defects in some other man, but if you want to treat the same subject as you see it, head your article with the same heading, call brief attention to his points and proceed to expound the Scriptures from your standpoint. No man will be hurt because your views differ from his unless you impugn his motives, or in some other way treat him unkindly. The force and helpfulness of doctrinal discussion lies in the fact that the discussion brings out the thoughts of different men and places those thoughts right in the homes to be studied by father, mother and the children. In discussing great doctrines, never be afraid that you will go too deep for your readers. Men love your deepest thoughts. The paper that has writers who go into the very heart of subjects will always be read and appreciated, and the writer who gives the people his deepest thoughts will be esteemed most highly. The masses think and think deeply, and we cannot interest nor benefit them unless we give them thoughts they never had. Not new thoughts, but thoughts new to them. Brethren, we owe it to God and to the churches to make the denominational paper the strongest paper, as an expounder of the truth, that we can make it. A doctrinally weak denominational paper speaks against the denomination, and against the ministry especially. When one of another denomination picks up a Baptist paper he ought to find in it such exposition of truth as he never saw before. If he does not find that we stand guilty before God of causing Baptists to be underrated. Oh that the Baptist ministry of Mississippi would determine that from this date on their paper shall be the best expositor of needed truth that goes into the homes of the land. Speak to the people through your paper.

POPLARVILLE.

We had a great day here the first Sunday of the new year; full house and three new members, two converted, one man fifty years old. We are sad in these parts over the death of our dear Bro. Red, who died Dec. 31 at Hattiesburg. Bro. J. C. Sibley has gone to New Mexico to seek help his best strength. May God give him back his health. Last year was my best in life. I saw more than 250 persons join the Baptist church in 1906 in my meetings. God give us a great year in His name this year.

Fraternally,

John P. Culpepper.

MINISTERIAL SUPPORT.

This is a subject on which preachers do not frequently preach. There is this excuse, that it involves the preacher himself and he fears his hearers will accuse him of preaching for personal interest or gain. Really there is no good reason that a minister can give for not preaching any and all truth found in the Bible. Paul's charge to Timothy was, "Preach the word; be instant in season, out of season." Paul is a splendid type of a faithful gospel preacher. He said to the elders of Ephesus, "I have not shunned to declare unto you all the counsel of God." We know that all scripture is given by inspiration of God. It is profitable for doctrine, for correction, and for instruction. It is clear, therefore, that, if the Bible teaches ministerial support, the faithful preacher must so instruct his church or churches on that subject, that there will be no uncertainty in the minds of his people as to their duty towards him. Of course we are speaking of the preacher who gives himself wholly to the work of the ministry, and this is clearly the duty of the preacher, if he can possibly do so. Paul said to Timothy, "Meditate upon these things: give thyself wholly to them". Does the Bible teach clearly and unmistakably that the minister who gives himself wholly to the work should receive a liberal support? Let us see:

1. We may draw our argument from an Old Testament usage. The priests who attended on the holy things of the temple were supported by the worshipers. In Num. 18:20-21 we read, "And the Lord spake unto Aaron, 'Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. And behold I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.' Again in Deut. 10:8-9, "At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name unto this day: Wherefore Levi hath no part nor inheritance with his brethren: the Lord is his inheritance according as the Lord thy God promised him." Once more in Deut. 14:27, "The Levite that is within thy gates, thou shalt not forsake him; for he hath no part nor inheritance with thee." It is clear from these passages that those whom the Lord set apart to attend on the holy things of the temple were to be supported; and this was to be done by the children of Israel setting apart a portion of their income for that express purpose. Now, Paul in writing on the support of the ministry uses this Old Testament custom as a strong argument in favor of their support. In 1 Cor. 9:13-14, he says, "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." This passage is clear. Ministerial support is a thing ordained of God.

2. Another argument is found in the instruction Christ gave the twelve apostles on sending them out to preach. Turn to Matt. 10:9-10, "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat." The Lord clearly teaches here that the necessities of life were to be supplied the apostles by those to whom they preached.

3. We have a similar argument from the sending out of the seventy disciples. In Luke 10:1-7, after giving them instructions almost

the same as those given to the twelve, he gives as a reason that the "laborer is worthy of his hire." The Lord here calls the preacher of his gospel a "laborer" and calls his support "hire". Is it not perfectly reasonable and legitimate to pay a laborer for his work?

4. The apostolic practice and teaching show that ministers are to be supported by their flocks. In Gal. 6:6 we have this injunction, "Let him that is taught in the word communicate unto him that teacheth in all good things". Paul says in 2 Cor. 11:8, "I robbed other churches, taking wages of them to do you service." He goes on to show that the wages here spoken of came from the church at Macedonia. Paul afterward confesses that he did wrong in preaching to this church without support from them, for he says in 2 Cor. 12:13, "For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong." Whenever a preacher agrees to serve a church for nothing or for whatever they may "feel disposed to give," he not only does himself a wrong, but he wrongs the church also.

5. The very words used in the Bible to designate the preacher's livelihood show that he is entitled to support. These words are "meat", "hire", and "wages". These very words show that the preacher is an honest laborer and should be well paid for his services. There is no other class of laborers on earth who, as a rule, work harder than ministers; and, yet, there is no other class as poorly paid, as a rule, as they. Did you ever have a church member say to you, "I want to give you a little mite for your services?" Such a member has little conception of ministerial support. The pastor's salary is an honest, well-earned debt, and should be promptly paid. We close this article with the ringing words of Paul on this subject as found in 1 Cor. 9:7-11, "Who goeth a warfare any time at his own charges? who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I, these things as a man? or saith not the law the same also? For it is written in the law of Moses, 'Thou shalt not muzzle the mouth of the ox that treadeth out the corn.' Doth God take care of oxen? or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plough in hope; and he that thresheth in hope should be partaker of his hope. If we have sown unto spiritual things, is it a great thing if we reap your carnal things?"

Eccl. Miss.

T. A. J. Beasley.

GOOD ADVICE FOR EVERYBODY IN AN ACROSTIC.

Truth is mighty and will prevail;
Always speak the truth.
Kindness will our hearts regale,
Either in age or youth.

Try to live so as to die,
Holy and free from sin.
Every evil thought decry;

Best might now begin.
Act your part nobly and well;
Prepare to meet your God.
Then eternity will tell
In which path you've trod.
Seek the Savior, ask his grace,
Tell him all your cares.

Repent of every evil pace,
Entreat Christ's love with tears.
Commit your soul to Jesus' power,
Obey his word and will.
Receive the Spirit this very hour,
Delay will pleasure kill.

Eccl.

A GREAT WEEK.

As announced in your columns some weeks ago, there will be special exercises of exceeding interest at the Seminary two weeks beginning Feb. 11th and continuing to Feb. 23rd. The lectures will be as follows:

The Gay lectures will be delivered by Rev. W. T. Whitley, D. D., of Preston, England, on the general subject, "The Story of Missions in Five Continents". There will be four lectures, as follows:

Monday, Feb. 11th, 8:00 P. M. 1. Failure in Asia.
Tuesday, Feb. 12th, 8:00 P. M. 2. Success in Europe.

Thursday, Feb. 13th, 8:00 P. M. 3. Struggle in Africa.

Friday, Feb. 15th, 8:00 P. M. 4. Expansion in America and Australia.

During the same week there will be a course of lectures on Evangelism. The Seminary is enabled to offer this course of lectures through the kindness of the Home Mission Board, who defray the expenses of the course. The following is the list of subjects, speakers, and hours when the lectures will be given:

Tuesday, Feb. 12th, 11:30 A. M. 1. Fundamentals of Evangelism, by Rev. L. O. Dawson.

Wednesday, Feb. 13th, 11:30 A. M. 2. Pastoral Evangelism, by Rev. Johnston Myers.

Thursday, Feb. 14th, 11:30 A. M. 3. Individual Evangelism, by Rev. F. C. McConnell.

Friday, Feb. 15th, 11:30 A. M. 4. Evangelism the Christian's Business, by Rev. W. W. Hamilton.

Saturday, Feb. 16th, 11:30 A. M. 5. Present Day Opportunities for Evangelism, by Rev. George W. Truett.

During the following week, beginning Feb. 18th, the Sunday School Lectures will be delivered. There will be five speakers in this course, and their subjects and dates will be as follows:

Monday, Feb. 18th, 8 P. M. 1. Individual Work for Individuals, by Mr. C. G. Trumbull.

Tuesday, Feb. 19th, 8:00 P. M. 2. The Baptists in Sunday School History, by Rev. B. W. Spilman.

Wednesday, Feb. 20th, 2:30 P. M. 3. The Perils and Possibilities of the Sunday School, by Rev. Curtis Lee Laws.

Thursday, Feb. 21st, 8:00 P. M. 4. Doctrinal Teaching in the Sunday School, by Rev. H. A. Porter.

Friday, Feb. 22nd, 8:00 P. M. 5. The Bible as the Text-Book, by President J. P. Greene.

During the week of the Sunday School Lectures there will be held a Pastors' Sunday School Institute in a neighboring church, as during the last two or three years. The interest in these meetings has been very great, and it has been possible for the Institute and the lecture courses to be maintained together with increasing profit from year to year.

During the two weeks indicated the lectures of the professors in the Seminary will be on the following general subjects:

Prof. Mullins—In Systematic Theology: The Person of Christ and the Doctrine of Salvation. In Biblical Theology: The Office Work of the Holy Spirit.

Prof. Robertson—In New Testament: The Early Apostolic History. In Greek: Textual Criticism.

Prof. Dargan—In Homiletics: Preaching in the Early Centuries. In Ecclesiology: Church Work.

Prof. Eager—In Biblical Introduction: Formation of the New Testament Canon. In Pastoral Theology: Conditions of Pastoral Success.

Prof. McGlothlin—In Church History, Jr.: The German Reformation. In Church History, Sr.: Christianity of the Fourth Century. In Senior Hebrew: Isaiah 40-66.

Prof. Dement—In Sunday School Pedagogy: Sunday School Organization. In Junior Hebrew: Etymology and Reading in Genesis.

Prof. Carver—In Comparative Religion and Missions: Missions in the Bible. In Junior Greek: Syntax of the Verb and Reading in John's Gospel.

In the absence of Prof. Sampey, the Old Testament course will be under the direction of other professors, studying at this time the Psalms.

The hours for these lectures are indicated on a lecture schedule which will be furnished to all friends who desire to have them. All visitors are most cordially invited to attend lectures in any class in the Seminary. We give an invitation to all brethren who may wish to attend the Seminary during this period, or visit it with a view to hearing these lectures, to be present with us. Board can be secured in the neighborhood of the Seminary at moderate prices. On this subject address Mr. B. Pressley Smith, Norton Hall, Louisville, Ky.

All students desiring to do so may enter the Seminary and begin regular courses at the opening of the second half session, Jan. 28th. Our studies are all arranged with this in view. There will be many new students entering at that time. I shall be glad to correspond with any brethren on the subject.

Yours sincerely,

E. Y. Mullins,

President.

TO LAUGH AT OR NOT

"They say that burglar is the son of an insurance president." "I see heredity.—Life.

"Young writers need to be encouraged." "Yes, some need to be encouraged to quit."—Detroit Free Press.

"And the automobile may be identified as the substance of things owned and the odor of things unseen."—A Cheerful Year Book.

Weeks—Does your wife ever send for you if you happen to stay out late?

Week—No, indeed. She waits until I get home, then she goes for me.

"If I understand you, so long as I eat nothing I shall be well," said the natural man in a sarcastic vein. "If you chew it thoroughly," said the food crank guardedly.—Puck.

"Remorse of the law," said the judge, "excuses no one." "That being the case," answered the prisoner, "It's a wonder the jury didn't find my lawyer guilty."—Chicago Daily News.

TRUSTING—WITH RESERVATIONS.

Trusting God half-way is trusting him not at all. A man may be willing to trust God in the choice of a life-work; but when in the course of that God-designed life-work, impossible things must be done, and ability to do seems failing, that man in his weakness may actually doubt God's ability to give him all needed wisdom and skill to meet the occasion! Such half-way trusting is not trusting. The man who thus puts his trust in God, with reservations, is going to be helped—with reservations. It is only when God is trusted to the uttermost that he can do his uttermost for man.—S. S. Times.

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AN UNUSUAL DEVELOPMENT.

An unusual presentation of political con-
ditions are just now showing up in the Texas
Legislature concerning the matter of the grave
charge of "malfeasance in office" against U. S.
Senator, J. W. Bailey. The most notable
point is the fact that the Senator is in "the
house of his friends," for he is not only the
"pet of the State," but he has the whole Legis-
lature practically committed to him in the
primary election of last summer for his re-
turn to the U. S. Senate. It would seem that
Mr. Bailey has good reasons for feeling safe
in his stronghold and if only moral issues were
involved he could be snapping his fingers in
gleeful assurance—but politics, even high and
mighty politics, that purely human, or more
properly speaking, devil invented scheme of
human administration, that usually ignores the
ten commandments and the golden rule and
sees only the selfish success, is the dominating
rule. This is too grave a matter to guess at
hastily if at all and therefore one can afford
to wait and see whether an innocent man is to
be "slaughtered in the house of his friends"
or whether he is to be whitewashed and sent on
his way rejoicing. One thing is certain, the
outside world may always rely upon the peo-
ple of Texas, whether within limitations or
not, in their un-wired range and realm of
"free grass" to "do things," and generally in
their own way. Manner and method is never
waiting, nor is rule or precedent necessarily
invoked. They are largely a rule unto them-
selves and find it easy enough to construct their
own precedents and with such a kaleidoscopic
procedure they easily reach to themselves a
satisfactory conclusion. It is not insisted that
this is altogether peculiar to Texas; but only
so much in vogue that it seems to afford an
overbearing influence in giving shape to both
secular and religious politics.

We fear for our friend Bailey in any event,
for if it should turn out that he has really

gone astray in the broad and glittering way of
commercial graftism and bowed down to the
"golden calf" we shall grieve over his fall
and pray for his early penitent recovering.
And little less grieved will we be if he should
go down an honest man by the machinations
of politics or as an evil one go out wrapped and
girded with an acquittal of whitewashing en-
dorsement.

It is to be sorely regretted that there is
such an evident tendency in some of our re-
ligious general bodies to ape or pattern after
the corrupt political. The only true and safe
rule for us as the churches and people of the
Living God and His Christ is to make the
New Testament, sure and certain, our rule of
faith and practice—that which we are to believe
and what we are to do, in administering the
affairs of His kingdom and not have so much
recourse to irresponsible expediency.

MISSISSIPPI'S DUTY.

In our issue of the 10th inst., Secretary Wil-
lingham makes some startling figures. First
he states that Mississippi has given from May
1, 1906, to Jan. 1, 1907, eight months, only
\$3,627.38 to Foreign Missions. It appears from
this representation, that Mississippi is the 10th
in order of amounts given to this cause. The
figures reveal the startling fact that we have
given in eight months less than one-sixth of
the amount we are expected to give in twelve
months. But the Baptists of Mississippi can
easily raise \$20,000 for this purpose in four
months, if pastors will now begin broad and
liberal planning and push their plans. The
best of plans will not work themselves. Would
it not be wise for all hands to vigorously press
Foreign Mission collections at once, so the
Board can have the money for immediate use,
and also that the way may be clear for Home
Missions, whose fiscal year closes also on
April 30.

Dr. Willingham announces that the Foreign
Board was, on Jan. 1st, \$140,000 in debt,
and that to meet all expenses from Jan. 1,
to May 1, \$130,000 more will be necessary,
making a total amount of \$270,000, the neces-
sary sum to cover all expenses till the South-
ern Baptist Convention, in May. Of course
the deficit of some \$20,000 from last year
helps to make this large amount of \$270,000.
Will not Mississippi Baptists resolve right now
to do their part in raising this \$270,000, so
that we can go up to the Convention with "clean
tables?" We are able to do this. It is unques-
tionably right that we should do this. Our Lord,
who took his place over against the treasury,
to note the giving and the givers, has his an-
xious eye on every one of us. Let us so de-
port ourselves in the effort that is making,
that we each shall hear sweet words of ap-
proval from our Lord, "Well done." If any-
thing causes Southern Baptists to fail in this
great undertaking, we risk the judgment that
it will be the fact that those who are not able
to give large amounts will withhold what they
are able to give.

For this purpose, let every one give what
he is able to give, whether it be large or
small, and victory will most assuredly be ours.
It is very important that we go to the Con-
vention clear of debt. Otherwise our work
will be hindered. We can do this. We must
do this. Let no one falter. The victory
must be achieved.

Rev. R. A. Cooper begins with this year
the 10th year of his pastorate with the Pon-
totoc Baptist church. A long pastorate indeed
for these times. It is complimentary to both
pastor and people.

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AS IT OUGHT TO BE.

The Oklahoma Constitutional Convention
has very properly ordered and fixed it that
God should be recognized and honored in their
organic law, the forthcoming constitution. The
main question was as to the term to be used,
whether it should be the "Supreme Ruler of
the Universe" or "Almighty God". The latter
after four days of discussion was agreed upon
and stands as a monumental testimony against
all forms and shades of infidelity and in favor
of Bible truth and righteousness.

The "supreme ruler of the universe" might
be that and nothing else, but the name "God
Almighty" is His own Bible appellation and
carries with it all that is meant by originator,
preserver, director and ruler of the universe.

We love to see Him in the limelight of the
Bible as the author and finisher of the whole
realm of the universe, whether it be of crea-
tion, of providence or of grace. In that
same light we see Him as Father, Son and
Holy Spirit, God Almighty, as God the Fa-
ther in creation and legislation, God the Son
in redemption and justification and God the
Holy Spirit in regeneration and sanctification.
No such showing as this can be made for any
other being ever yet named or acknowledged
as a deity. We as the true followers of our
"Lord the Christ" joyfully come to take safe
shelter under His wings and feel assured that
our hope is founded on the rock of eternal
truth and that while the legislative councils,
the executive force and the judicial discrimina-
tions of the Three Almighty One inhabit the
eternities He will "keep that which we
have committed to Him against that day."

Oklahoma has it all in her national creed,
let us hope and pray that her people also may
take Him into their hearts and lives as their
personal Savior and Lord.

TO OUR CONTRIBUTORS.

Under our new arrangement it is neces-
sary for our paper to go to press earlier in the
week than formerly. In order to accommo-
date yourselves to this new order of things,
it will be necessary for all matter for our
columns for any current week, to reach us
Monday. Only just a few short pieces could
get in, if they reach us as late as Tuesday
morning. If, therefore, it is important for
your article to go in, be sure that it reaches
us Monday. Will you do this, brethren? If
not, of course you will not complain, if your
piece fails to appear. A pleasant, happy and
efficient New Year to all our writers.

THE TWELVE W'S OF BAPTISM.

This is a book of 133 pages, bound in cloth,
price 50 cents; paper cover, 25 cents. The
book is written by Rev. J. B. Moody, D. D.,
Dean, Martin, Tenn. It consists of lectures
delivered to Theological Class of Hall-Moody
Institute. These Twelve W's of Baptism are
the Which; the Whence; the What; the Why;
the Who; the Whom; the When; the Where;
the Way to; the Way of; the Way from;
and the Witnesses on. This is a unique way
of presenting the question of baptism. In this
case, it is certainly an old truth in a new
dress. The book will repay the price and a
careful reading, especially if one will trace
out all the Scripture references.

Last Sunday was a good day at Yazoo City.
Pastor Quin had a good congregation both
services. At 11 o'clock there were two addi-
tions; at night, three were baptized. They
are holding Sunday afternoon union prayer
meetings with much encouragement.

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Secretary Rowe preached in Canton last
Lord's day to good audiences. The outlook
there is hopeful.

There are fifteen young preachers from Mis-
sissippi in attendance at the Southern Baptist
Theological Seminary this session.

Rev. L. R. Burrell, our much loved ex-
Mississippian, makes another move. This time
from Alice to Brownsville, Texas.

Our representative, Rev. J. D. Jameson, has
been called to the pastorate of the Okolona
church, and will settle there as pastor.

On Jan. 1, 1907, the American Baptist
Home Mission Society owed \$246,000. It will
require \$398,000 to meet all expenses till
March 31—\$644,000. A deficit is threatened
of \$103,000.

Rev. W. A. Roper leaves Southside Church,
Meridian, and accepts Highlands, Meridian.
Bro. L. A. Moore succeeds Bro. Roper at
Southside.

Dr. W. J. E. Cox is happy over the achieve-
ment of the St. Francis Street Church, Mo-
bile, in raising \$40,600 for a new church
building.

The Baptist church at Magee has purchased
comfortable and convenient Pastor's Home,
very desirably located. Pastor Low is pleased
with his new field.

Dr. J. L. Johnson, of Clinton, preached in
the pulpit of the First Baptist Church, Meri-
dian, last Lord's day, morning and evening.
We learn that this strong church is still with-
out a pastor.

Through the courtesy of Rev. Chas. A.
Loveless, of Baird, Texas, we have on our
table a copy of the Texas Baptist Annual.
It shows 301 missionaries, who received the
sum of \$74,802.34, an average of \$248.51
each. The smallest sum received by any one
was \$6.00, and the largest sum \$2,100.00.
Texas is surely a great State, and very soon
to be very much greater.

At the hour of noon April 26, 1907, the
gates of the great Jamestown Exposition will
open. It is said, there will be witnessed along
the shores of Hampton Roads, Va., the greatest
collection of selective exhibits ever brought to-
gether. The occasion is in commemoration
of the founding of the first English settlement
in America in 1607, and the industrial progress
of the nation for the past three hundred years
will be shown.

Rev. Bruce Benton retires from the editor-
ship of The Baptist Chronicle, of Louisiana.
He will, and has been for three months, oc-
cupy the chair of Latin in the Louisiana Col-
lege. Rev. David F. Lawrence succeeds him
as editor-in-chief. Bro. Benton will teach in
the college and be associate editor of The
Chronicle also. He has been editor for five
years, and has done a good work for Loui-
siana Baptists.

The management of The Baptist Record
has secured the services of Rev. E. L. Wesson,
new pastor at New Albany, as a stated con-
tributor to the columns of The Baptist Record.
We are sure this will be welcome news to his
lost of friends in Mississippi. Also the help
of some other brethren has been secured in
work on the paper. Can we not reasonably
look to the Baptists of the State generally to be
more helpful even than they have ever been?

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A GREAT OPPORTUNITY FOR SOUTH- ERN BAPTISTS.

Chas. A. Loveless.

God assuredly holds us responsible, beyond
all others, for the Christianizing of the Ne-
groes in the South. Men of all kinds and cal-
ibres may theorize about the Negro problem;
but there is but one way to solve it, and that
way is to give to him the Saviour of men.
Nothing earthly can save the poor black man
from his degraded state; the power must
come from above. Legislation cannot do it;
education, training of the mind, alone cannot
do it. But if the saving knowledge of our
Saviour can lift up a people from cannibalism
and heathenism, and make of them a God-
loving and a God-fearing people, as it has done
in the Hebrides Islands and other places; why
cannot it lift up our Negro race in America
and solve the problem of problems. The re-
sponsibility of this great matter rests upon the
Southern Baptists, for the simple reason, the
Negro is at their door. Opportunity measures
our responsibility, as certainly as a well re-
gulated time-piece measures the day. We can-
not get beyond the great duty God has placed
upon us, to give to the black man a pure
gospel—God's power to every one that be-
lieveth. Every expression of his ignorance
and superstition, as well as every outburst
of his depravity, is an earnest appeal to us for
the influence and power of the gospel of
Christ among them. There is a belief pre-
valent among some people, that the more
the Negro is educated the more wicked he
becomes. This is true of most all people,
white or black, if you confine the education to
the mind, or intellectual man. It is my candid
conviction that where the intellectual, moral
and spiritual man is educated, let him be
white or black, we have a good law abiding
citizen. I am equally as candid in believing
that no man thus educated will hold to the
theory that to educate the Negro is to make
a criminal of him. The touch of the Holy
Spirit in a man's heart will do more for him
than all the courts and prisons on earth can
do for him. A Negro's mind trained in citi-
zenship; his body trained to do a citizen's
service; and his soul saved by the power of
Jesus' blood means more than all the penal
justice in the land. With such education there
would be a constant decrease in the evidence of
his depravity and a corresponding increase in
righteous living. Some say this is impossible.
Well, it is not impossible. If so then we had
better tear down every academy and college
building in the land; for if this be impossible,
then it is money and time ill-spent to keep
them going. Booker Washington is setting be-
fore us all, an object lesson. The Baptists of
the North are doing some good work in this
line; but they can never do it like the Southern
people can, for the simple reason they do not
know the Negro as we know him. This is
why many things said and written by them
have been detrimental rather than helpful to
the work. Some States are now legislating
against State education for the Negro. As I
see it, a great door is open for Christian Edu-
cation among the Southern Baptists, white
and colored. Educate the whole man. Train
his mind, hand, feet, tongue, and soul. The
only solution to this problem is the gospel of
our Lord Jesus Christ. If this fails, all must
fail.

Baird, Texas.

The home.

THE ANGEL'S MESSAGE.

A mother came home from the little grave beside the hill, saw them lower the casket, which contained the form so cold and still, she had heard with bursting heart that dreadful empty sound, filling the baby's grave, and making the little mound.

With stony face upturned to the throne of God in heaven, in screams she cried, "give back my babe you've taken!"

Who makes my heart capable of such love, Give me an angel to fill it, then call that angel love!

The light of my soul has gone out! My heart is broken.

The joy of my heart is dead, for my baby has been taken.

Oh, little darling, you once did love me; why leave mother?

The bosom where oft you nestled, now you've left for another.

Before I leave your grave, my angel, on bended knees I ask why?

Fly back, little darling, let me feel that you are mine.

Here lay your head, my Treasure, upon my aching heart,

and tell me, angel one, why we had to part?

The little one, for whom heaven's gates so soon did open,

Looks down in pity, on its mother who feels forsaken.

Then into the face of Jesus, on whose bosom he is now cared,

With pleading eyes begs, for a message, to heal mother's grieving breast!

One look from Jesus, and baby Julian his duty sees.

O'er the early walls of heaven, on angel wings he flees.

Back to the prostrate form, near the little mound beside the hill.

"Look up, dear mother, I've a message."—Poor heart "be still."

Listen to the gentle wooings, of thy angel's spirit hovering near.

"I love you still, dear mother; this love so pure and clear.

Flows from God's throne, in the midst of heaven so bright.

The love, dear mother, will draw you, to the home of eternal Light."

"Think how much I suffered, no earthly skill could relieve;

From all this, now I'm free; Jesus bids you no longer grieve.

He only lent me to you, dear mother. His own creative hand

Now takes me back, to live in the beautiful spirit Land."

"Oh, trust in Jesus, he loves you still, will help bear life's grief and pain,

Will lead you o'er the stony paths, until I'm sent again.

To guide you o'er Death's river, dark and dreadful, which divides

Earth-life from the restful Paradise, a loving God provides."

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"Return to earth, dear mother; your work is incomplete. The loved ones with you, guide, in the way, many times we'll meet; I'll hear your spirit calling, I'll watch with faithful eyes On the border-land of love, near the gates of Paradise."

"I'll be your Guardian Angel, unseen but often near, Your every sigh or whispered prayer, my listening soul will hear— And when your face all tear-wet, upturned shall question still, My voice will be the echo—Wait—"Peace, be still!"

By Mrs. E. L. Davis.

A HAPPY BIRTHDAY.

"Good-by, my little girl. It is a beautiful day, and I am glad you are to have such a pleasant time on your birthday." Jessie looked very happy as she returned her mother's warm kiss.

"I wish you would have John drive you round by old Mrs. Prout's," continued her mother. "Go in and tell her your father has concluded to try her grandson, Hiram, as an office boy."

"Why, mother, I thought Hiram was a bad boy. I shouldn't think father would want him."

"If he thought only of his own wishes he probably would not take him. But there is more in it than that, you know dear. We are not placed in the world to do what simply pleases ourselves, or to give help only to those who deserve it. We hope to help Hiram along by giving him another chance. That will make his poor old grandmother happy too. So you have opportunity of making three people happy on your birthday. What a fortunate little girl!"

"Hiram and his grandmother—who is the other?"

"Myself, dear."

"How yourself, mother?"

"In doing for someone else. Don't let us forget that others are happy in the same things that make us happy. They are flesh and blood and spirit like ourselves. They suffer as we do and enjoy as we do."

"Then," Jessie turned away with a thoughtful face, "God wants them to enjoy just as much as we."

"Exactly, dear."

She was quite happy in seeing the joy that spread over the old face as she told Mrs. Prout her news.

"How many times your mother has sent me good things, pleasant things, but never as good as this. And Miss Jessie, as you, just like your mother, are always doing kind things, could you take this basket of flowers over to Miss Allen's? She's sick and I promised 'em to her. I think she'll enjoy 'em."

It would make her a little late at the lawn party to which she was going, but how could she refuse? A quarter of an hour's drive brought her to Miss Allen's house.

"Oh, my dear, my dear!" The face of the gray-haired mother of the sick girl beamed on Jessie with a brightness that was full reward for delay. "I cannot tell you how happy I am to get these. They will cheer her up as nothing else would."

"Miss Jessie—Miss Jessie! will you let us ride with you?" Three children ran out to her as she returned to the buggy. "Just to the merry-go-round. It's on the way to your house. It's too far for us to walk both ways, but if you'll only—"

"Now, don't bother, Jessie," began their grandmother.

Jessie had caught her breath a little, but as the clanging children, quieted by the words, stood gazing at her with wistful eyes, the new thoughts that had taken possession of her mind held their way.

"Jump in, all of you," she said. "I'm not going home; but we will go around that way." The new thoughts had full sway during the short, quiet ride after depositing the laughing group at the merry-go-round.

"I shall be late—very late. But what of it? Those little things don't often have a ride. They like pleasant things just as much as I do. And—how does mother say it?—the more people you have happy it's just so much more happiness in God's world. And what does it matter if the happiness isn't just for yourself?"

With the loving usefulness in her heart it was not hard to show her spirit in her dealings with her little friends at the party.

"I have been kind to ten people this afternoon," was her report to her mother.

"One for each year you count today, dear. That is a good record for your birthday."—Morning Star.

WHERE THE SHINE CAME FROM.

"Well, grandma," said a little boy, resting his elbows on the old lady's stuffed chair-arm, "what have you been doing at the window all day by yourself?"

"All I could," answered dear grandma, cheerily. "I have read a little, and prayed a great deal, and then looked out at the people. There's one little girl, Arthur, that I have learned to watch. She has sunny brown hair, her brown eyes have the same sunny look in them, and I wonder every day what makes her look so bright. Ah! here she comes now."

Arthur took his elbows off the stuffed arm and planted them on the window sill.

"That girl with the brown apron on?" he cried. "Why, I know that girl. That's Susie Moore, and she has a dreadfully hard time, grandma!"

"Has she?" said grandma. "Oh, little boy, wouldn't you give anything to know where she gets all that brightness from, then?"

"I'll ask her," said Arthur, promptly, and to grandma's surprise he raised the window and called:

"Susie, oh, Susie! Come up here a minute; grandma wants to see you."

The brown eyes opened wide in surprise, but the little maid turned at once and came in.

"Grandma wants to know, Susie Moore," explained the boy, "what makes you look so bright all the time."

"Why, I have to," said Susie. "You see, papa's been ill a long while, and mamma is tired out with nursing, and the baby's cross with her teeth, and if I didn't be bright, who would be?"

"Yes, yes, I see," said dear old grandma, putting her arm around this little streak of sunshine. "That's God's reason for things; they are, because somebody needs them. Shine on, little sun; there couldn't be a better reason for shining than because it is dark at home."—Selected.

A LONG LIFE CLOSED.

On Thursday, Dec. 20, 1906, at 6 p. m., as the curtain of night was being drawn about the earth and the birds were seeking their roost, a long and useful life came to its close, when Wilford Z. Lea passed away at his home near Liberty, Miss. Here he had lived and wrought for sixty-four years with a zeal and devotion we seldom see. Had he lived seven

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days more he would have been ninety years old. In 1842 he was married to Miss Rachel Powell, who preceded him to the better land some three years ago.

Bro. Lea professed religion in 1844, and all these sixty-five years kept his membership with the Liberty church, at the county site of Amite county. He moved to his home three miles east of Liberty in 1842, and so traveled the same road to church for more than sixty years. And no small excuse kept him away. He stated to the writer once that for thirty years he did not miss thirty conference meetings. He was also regular and liberal in his contributions. January never found him behind with his pastor during his long and eventful life. He was church clerk for thirty years, deacon more than fifty years, treasurer of the Mississippi Association for twenty-five years. To have been the treasurer of the oldest association in the State for so long a term was a distinguished compliment to his integrity and ability. In 1858 the State Convention met at Liberty; Bro. Lea making the motion for the meeting the year before at Lexington. At this convention a debt of \$1,000 was reported on the Mississippi Baptist, toward the payment of which Bro. Lea gave \$100.

Wilford Z. Lea came from noble ancestors. His people have long been noted for honor, integrity and piety. His grandmother, Margaret Clay, was baptized at night in the James river near Richmond. This was to avoid persecution, but she was afterward sentenced to pay a fine or go to the whipping post, when a friend paid the fine for her. Mrs. Clay was a very pious woman, giving thanks at the table and conducting the family worship. She would sometimes have the young Wilford kneel by her side, and placing her hand on his head, would pray for the boy. In what rich and abundant measure did God answer her prayers!

The readers of the Baptist Record will remember that Dr. Z. T. Leavell wrote a series of letters some six years since on "Choice Men of the Pew," one of which was on the life and character of Bro. Lea. From this letter the following extracts are taken:

"Mr. Lea has, in his long life, been a man of great hospitality. His residence is a typical Southern rural house, two stories high, with spacious rooms, broad halls, and with a wide inviting front veranda. * * * Here Baptist preachers have been entertained for more than fifty years, and the doors are open wide yet."

As used to be said, if a Baptist preacher went to South Mississippi to preach, he must go and see Wilford Lea and get him to sign his credentials. The first time I ventured to preach in the Mississippi Association was at New Providence church. I asked him to do me the usual favor. With a merry laugh he said the people would take my word for it that I had met him and gotten his approval.

Dr. J. R. Graves was very fond of Mr. Lea. During Dr. Graves' last days, he visited this generous host and remained with him a fortnight or more to recuperate his failing health. It was Dr. Graves who gave his home the name of The Free Baptist Hotel. * * * In speaking in view of the approaching end of his life he has said: 'I am a man on his way home, waiting at the depot for the coming train; I am listening for the whistle.' His soul may be happy when he hears the shriek of the engine down the way, but many will mourn his loss, and the world will be poorer, when the heavenly train pulls out with Wilford Lea aboard."

How little did any of us then think that the train would whistle for Z. T. Leavell before it did for the aged saint, but such is God's way. It was my privilege to be Bro. Lea's pastor five years, and oh! what a friend I had in him. His last meeting with this old Association was at Liberty a few years ago, when the parting hand was given him and his saintly wife amidst the deepest emotion.

On Saturday, Dec. 22, after funeral services by pastor Sproles and the writer, we laid his body to rest under the cedars at Huron. Here he was born ninety years ago, and here with many of his kindred, he waits the coming of his adorable Redeemer.

Joy, oh joy forever! duty faithfully dis-

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charged, warnings conscientiously delivered, free the pastor or the watchman from all responsibility and bring to him or her the smiles of God, though the wicked ones refuse the warning and plow the billows of hell. Christian do your duty in speaking the word. Let me sound this note of warning just here; beware of the suggestion of an inward voice which says "I can't speak the word, but I will pray for the lost!" That pious voice, issuing from the lips of the devil himself, has caused more Christians to fall under the ban of Blood Responsibility, and sent more souls into eternity unwarned as they should have been, than all other voices that ever whispered to a human heart. Brothers, don't listen to it! Please do not! It is right to pray. Pray all the time you can. But secret praying is not warning the wicked of his wicked way. God said for failure to warn, not for failure to pray, blood would be required. God help us! But you say these passages are all in the Old Testament. True. But fellow servant of the living God, Paul, under the inspiration of the Holy Spirit, applied them to himself and left his words on record for us. Turn to Acts 18:6 and see how that noble man, after warning the people until they blasphemed against him, said, "Your blood be on your own heads; I am clean!" Sweet consciousness! Farther give me such an one when I stand before my Savior. Then turn to Acts 20:26,27 and read again how the noble old preacher said "I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Can you say that of all men to whom you have been impressed to go and speak the warning word? Watchman, have you spoken the word of warning? If not, speak it, please and clear your soul of Blood Responsibility. Savior, help us to get rid of the blood of the wicked by warning them from thee.

"Thy brother's blood crieth unto me from the ground" Was said of wicked Cain. Oh, God, shall one among the wailing lost be found, Whose cries of woe and pain Would not have been had I, poor I, been true to thee, And warned them as I should? Oh God have pity! Oh, please, Savior, pity me, And free me from such blood! Shall it be? What does it mean? God alone can tell. I sigh, I cry; I weep! My neglect may cause some soul to be lost in hell: Help me strict vigil keep. You say, "I have prayed?" Oh yes, I know that's true, But did you speak the word? It is the warning word that God requires of you, The warning must be heard, Or else the soul forever damned may somehow be Repaired of thee of me. A PASTOR.

BLOOD RESPONSIBILITY.

The most awfully overpowering doctrine of all the doctrines taught in the word of God concerning Christians is the doctrine of Blood Responsibility. The more one thinks of it the more overpowering the sense of responsibility becomes until the very soul trembles under the load of conscious responsibility. The doctrine is exceedingly deep, yet the teaching is unmistakably plain and emphatic. Would God that all Christians could see it and feel its weight. Just what will be the punishment of the Christian, and how it will be inflicted, or when, if one incurs Blood Responsibility, is not taught; but it is clearly taught that such responsibility may be incurred, and that the penalty will be required by God himself. Oh soul tremble neath the weight! Read Ezekiel the third chapter, especially the 17th, 18th, 19th, 20th and 21st verses. The prophet was made a watchman, the responsibility of receiving the word of warning from God's mouth and delivering it to the people was laid upon him, (as we believe it to be upon every child of God, according to his ability) and God said "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." My soul, think deep and long! My failure to warn will not excuse nor help the wicked, yet in some way God will require of me his blood. Speaking the word delivers the soul from blood responsibility, and failing to speak the word to the wicked somehow brings upon us blood guiltiness before Him who saved us by His grace. You will find the same thing taught in Ezekiel 33:7,8. Isn't it awful to contemplate? The word blood here stands for the life. As the life in the flesh of the watchman upon the wall stood for the life of the people over whom he was placed as watchman, so, in some most awful way, does God hold the Christian watchman responsible for the souls of men whom he fails to warn. In what way, or when, He has not said. In what way, and when this requirement shall be God knoweth, and He is just and good, but poor soul keep on trembling under the awful sense of responsibility here implied. "His blood will I require at thine hand." Oh, what is it? and how shall it be? Then to add to this awful responsibility, God said in Ezekiel 34:10, when speaking to the shepherds (and shepherd and pastor are from the same words), "I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock!" Oh, responsibility! my soul bend low before thy God and do thy duty. Mark you fellow pastor and Christian brother or sister, this responsibility is only awful to those who abuse their God given callings or neglect their plain duties. It is of the shepherd who misguides, misuses or abuses the flock of whom God will require it again. It is of the man or woman who fails to "speak the word," when impressed by God's spirit to do so, of whom the blood of the unwarned shall be required.

Joy, oh joy forever! duty faithfully dis-

charged, warnings conscientiously delivered, free the pastor or the watchman from all responsibility and bring to him or her the smiles of God, though the wicked ones refuse the warning and plow the billows of hell. Christian do your duty in speaking the word. Let me sound this note of warning just here; beware of the suggestion of an inward voice which says "I can't speak the word, but I will pray for the lost!" That pious voice, issuing from the lips of the devil himself, has caused more Christians to fall under the ban of Blood Responsibility, and sent more souls into eternity unwarned as they should have been, than all other voices that ever whispered to a human heart. Brothers, don't listen to it! Please do not! It is right to pray. Pray all the time you can. But secret praying is not warning the wicked of his wicked way. God said for failure to warn, not for failure to pray, blood would be required. God help us! But you say these passages are all in the Old Testament. True. But fellow servant of the living God, Paul, under the inspiration of the Holy Spirit, applied them to himself and left his words on record for us. Turn to Acts 18:6 and see how that noble man, after warning the people until they blasphemed against him, said, "Your blood be on your own heads; I am clean!" Sweet consciousness! Farther give me such an one when I stand before my Savior. Then turn to Acts 20:26,27 and read again how the noble old preacher said "I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Can you say that of all men to whom you have been impressed to go and speak the warning word? Watchman, have you spoken the word of warning? If not, speak it, please and clear your soul of Blood Responsibility. Savior, help us to get rid of the blood of the wicked by warning them from thee.

"Thy brother's blood crieth unto me from the ground" Was said of wicked Cain. Oh, God, shall one among the wailing lost be found, Whose cries of woe and pain Would not have been had I, poor I, been true to thee, And warned them as I should? Oh God have pity! Oh, please, Savior, pity me, And free me from such blood! Shall it be? What does it mean? God alone can tell. I sigh, I cry; I weep! My neglect may cause some soul to be lost in hell: Help me strict vigil keep. You say, "I have prayed?" Oh yes, I know that's true, But did you speak the word? It is the warning word that God requires of you, The warning must be heard, Or else the soul forever damned may somehow be Repaired of thee of me. A PASTOR.

CHURCH DEDICATED.

The new Baptist church at Picayune was dedicated the last of December. It was built at a cost of \$300.00 and all paid but a few hundred dollars which had been provided for. We had an eight days meeting, that was greatly blessed of God: 29 new members were added to the church. Bro. Allen has accepted the call for this year, and will come soon, it is hoped. The church at Picayune has made wonderful development in two years and less and it goes from one Sunday to half time, and will soon take full time. Bro. W. I. Williams was pastor last year.

A GLAD SURPRISE—GOOD CHEER FROM
PONTOTOC.

It came when I was sad. News of the funeral of Mr. Wm. Furr of Pontotoc was a glad surprise. Mr. Furr was a Methodist, the father of ten children, each of whom (save one) and he is our honored chancellor. He has for some time been a member of the Pontotoc Baptist Church. But few men were as true and frank as he. At one time he warned my people that if I did not quit preaching doctrine I would have no one but Baptists to hear me. But when he saw that I was trying to be an echo of the Scriptures, the voice of God to the people, he changed. He said it was the only way I could be true to earth or heaven. He attended my appointments through cold and darkness. His home was opened wide to me. He believed in the majesty of the law and the supremacy of right. He was of the highest type of the American citizen. He was my friend, greatly beloved. On Sunday night at an early hour his horse caught fire in an upper room. When he had assisted in removing the body that was on the first floor, he was seized with heart failure, staggered into the arms of a nephew, who with a friend bore him from the burning building, a corpse.

While this bereavement was fresh upon me the Orphanage Gem was brought from the office. It was the Memorial Edition. Mrs. J. R. Carter was my niece. Immediately after her father's death and while she was quite a child I spent two years in her mother's home. Later, while passing through girlhood, she spent a part of three years in my home. She was a my child. As Mrs. Cooper read this Memorial Gem to me my sadness became heavy-choking.

It was then that I heard one of the children say, "Mother, look yonder." He was gazing under the low window and his voice had the tone of distress. I looked to see some one thrown from a horse or a woman fainting. But in the street appeared to be full of men and women—as good and true people as the Lord gives to earth. In the company were represented merchants, cotton men, college students, hotel keepers, lawyers, bank directors, photographers, farmers, fathers and mothers.

The men were drawing a wagon in which were towels, handkerchiefs, table cloths, dress patterns, neckties, domestic, a sheet and counterpane, coffee, cheese, rice, fancy cakes, queens, are, silverware, fruit, a handsome rug, wall rack, a fat turkey, a barrel of flour, a barrel of sugar and canned goods—my! The wagon was soon unloaded and the company gone. The children looked strangely at each other and laughed; Mrs. Cooper got her laugh and she so tangled that she just could not separate them and I—well, I do not know till yet how I did behave.

Our senior deacon had already announced "All debts against the church for 1906 settled." But the odor of the sweetest smell was when during the holidays, our youngest convert stood up, read the Scriptures and led the church to the mid-week prayer meeting. With the beloved John, "I have no greater joy than to hear that my children walk in the truth."

Once before when I was walking through history dark, than death and deeper than the grave this people so threw itself under me as to lift me into a new lease of life. I begin my 15th year as pastor with good cheer to all. May the Spirit of Truth guide me to be true to His Word, for therein only can I be true to my people and true to the world.

R. A. Cooper.

SOME REASONS FOR WATCHFULNESS
AS GIVEN IN MATT. 24TH.
MEN ARE DECEIVED.

Those who follow them are also deceived. These in turn deceive other people. Other men intentionally deceive those over whom they can exert an influence. How many think they see Christ in the sprinkling a little water on the head of an infant, or some one else in the name of the Father, Son and Holy Spirit; because some one has said, "Lo, here is Christ"! What is true of this is also true of so many other things! Our carnal nature tends toward error and evil as readily as water flows toward a lower place. Satan attacks us through this carnal nature, deceives us and leads us into sin. To the extent you are deceived, your life is misspent. In so far as your life is misspent, you are lacking in preparation for Christ's coming. If you have repented toward God, and believed in Jesus Christ, you will be admitted to Heaven, in consideration of what Christ is to you, but, if your life has been misspent, will you be as well prepared to enter as you would like to be? If you are not trying to make your life what it ought to be, what right have you to believe you have any preparation for Heaven? Take heed that no man deceive you."

OTHER PEOPLE

Waste their lives; because they are troubled all the time about the evil they expect to come in the near future; the most of which never come. Imaginary trouble wears away the life as certainly as real trouble. Such a life is misspent; and he, who spends his life in this way, will never be as well prepared for the Lord's coming as he would like to be. Jesus says, there will be wars, pestilences and earthquakes; and that His disciples will be hated, afflicted, betrayed, and killed; and that the love of many Christians will wax cold, because of the prevalence of iniquity; but He urges them in the midst of all this not to be troubled. It is impossible to obey Him in this without constant consciousness of His presence and sustaining grace.

YOU DO NOT KNOW.

When Jesus will come; therefore get ready, and keep ready, and you will be ready when He comes. The people who were living, when the flood came, were drowned; because they were not prepared for the flood. Noah and his family were not drowned; because they were prepared. The house was broken into and the goods stolen; because the man of the house was not prepared against a thief, when the thief came. The servant, whom his master made ruler over his household, to give to the other servants their food at the right time, got to be ruler over all his master's goods; because his master found him doing faithfully what he was left to do, when the master returned. The evil servant, was put with the hypocrites to weep and gnash his teeth; because he said, my master is not coming now, and therefore, he took the liberty to be cruel to his fellow-servants, and to neglect his master's business, in order to gratify his desire to eat and drink with the drunken. "Watch therefore; for ye know not what hour your Lord doth come."

J. R. Sumner.

Clinton, Miss.

STATEMENT

Showing the Condition of the
BANK OF CLINTON,
Of Clinton, Mississippi, on Dec. 31st, 1906.

Published by direction of Chapter 14 of Mississippi Code of 1906.

RESOURCES.

Loans and Discounts on personal endorsements, real estate, or collateral securities	\$30,981.77
Banking House and Other Real Estate	6,796.91
Furniture and Fixtures	1,516.38
Expenses	1,438.80
Sight Exchange	10,927.40
Cash on Hand	3,543.12

*These two items must always be given separately.

Total.....\$55,204.38

LIABILITIES.

Capital Paid in	\$15,000.00
Surplus	682.23
Undivided Profits	2,974.95
Individual Deposits subject to Check	36,547.20

Total.....\$55,204.38

Of the Above Amount of Loans and Discounts

To Officers of the Bank	\$4,887.50
To Directors of the Bank	5,561.50
To Stockholders of the Bank	9,397.50

I, E. F. Anderson, Cashier Bank of Clinton, Mississippi, do hereby certify that the foregoing is a true, full and exact statement of the Assets and Liabilities of said Bank on the day and date named therein, as shown by the books of same.

E. F. Anderson,
Cashier.

Sworn to and subscribed before me, a Justice of the Peace in and for the County of Hinds, Mississippi, this, the 9th day of January, 1907.

T. M. Manning, J. P.

Examined and found correct.
T. M. Henry, Auditor.
This 10th day of January, 1907.

GOOD.

I am happily settled at 1314 Fifteenth avenue, Meridian, Miss. We received a most hearty and cordial reception by all the people, and a specially prepared reception by the ladies of the Fifteenth Avenue Church. I find the people hungry for the Gospel, so it is very easy to preach a good sermon. Our congregations are large, our Sunday school, with Bro. E. E. Leader as superintendent, is enthusiastic and is rapidly growing in numbers at the rate of five and ten per Sunday. Sixteen have been received into the church since I began, and I am to do my first baptizing next Sunday night. The church closed 1906 in good shape financially, and the outlook is very hopeful. We are to elect three deacons at our next meeting. We need, and earnestly crave, the prayers of our friends in our work here. Wishing a happy new year to the brotherhood, and especially the Record staff, I close by inviting the editor to call at the pastor's home as soon as convenient.

J. Sharn A. Hailey.

Meridian, Miss.

DOES OUR RELIGION MAKE
MEN GOOD?

By P. E. Burroughs, Western Recorder.


Men pay a high tribute to religion when they demand that it shall make men good. This is the always final test applied to any so-called religion, does it make men good? Perhaps the average man little realizes the greatness of the demand he thus makes. To change a man's nature, his heart and will, to make the selfish man generous, the impure man chaste, the hot-tempered man gentle, the false man true—this is no ordinary task. Men lightly demand of religion, as if it were a small matter, that it shall change the Ethiopian's skin and the leopard's spots, that it shall eradicate the sin and malignity which inhere in man's nature and reconstruct the fabric of man's spiritual life. They little realize the greatness of the tribute which in this demand they pay to religion. Great as is the demand thus made, men are justified in making it by the claims which religion make for itself. And religion must fail or prevail by the answer it makes to this just demand.

The question as to whether religion makes men good, and to what extent, is mystified and complicated by the vagueness and looseness with which men use the terms, "religion" and "good." In the minds of some everything which bears, or aspires to bear, the name is religion. It were folly to claim that all that goes under the name, religion, makes men good. Much of it does the very opposite. There is religion which is "vain" and there is religion which is "pure and undefiled before God and the Father."

Equally vague and various are the uses of the term "good." In the November issue of the World's

Work is an article entitled, The "Goodness" Fallacy. The writer undertakes to read out of court our worthy word good, of which some of us think so highly, and on the ground that goodness is an altogether indefinable quality and one upon whose meaning we can never come to practical agreement. He would set aside the goodness test and substitute in its stead the efficiency test. He would have men strive for efficiency rather than for goodness, as he would have men demand efficiency instead of goodness. But so far from goodness being in any wise in contrast with efficiency, it is in reality its essence and its inevitable condition. We do not think that goodness is a thing so indefinite or so vague that we need to despair of coming to practical agreement as to its meaning. Indeed, there are few things upon which men are in such full agreement as upon the matter of the meaning of goodness as between man and man. The only serious discrepancy in the use of the term grows out of the fact that all too often men use it of man's obligation to his fellows, leaving out of it the larger and graver matter of man's relation and obligation to his Creator. Goodness is impossible where this highest obligation is forgotten.

Men are all too prone to forget that religion is primarily the tie which binds man back to his God; that its prime business is to produce goodness as between man and God. Its bearing upon man's relation to his fellows is indirect and secondary. Our only obligation to our fellows grows out of the fact that we sustain a common relation to our God. When we come to love and revere God we will inevitably come to revere all of God's creatures, especially those of them made in his own likeness. Men rarely give due credit to religion for making men good in the improvement



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of their relation to God and in moving them to meet their just obligations in this highest of all realms.

While making men good in their relations to their fellows is an indirect and secondary work of religion, it is yet an actual, vital and glorious fruit. Not that it instantly and completely transforms men; not that it accomplishes all that we could desire, but that it does give men holier impulses, nobler motives, loftier purposes, and a strength divine for life's conflicts.

The efforts so frequently made in certain quarters to cast discredit upon our holy religion by insinuating that it fails to make men good are shallow and puerile. Men flipantly refer to the large number of defaulters and bank wreckers who have been prominent in religious circles. They overlook the fact that religion has wrought so mightily for truth and integrity and has thus come to be so generally recognized as a badge of honest respect-

ability that dishonest men finding no barrier in the way hasten to appropriate its outward habiliments. This hypocrisy of a few shrewd rascals so far from discounting Christianity really reflects upon it the highest honor.

Much has been said about the statistics of the Missouri State Prison recently compiled by Mr. Thomas Speed Mosby, pardon attorney to Missouri's Governor and published in the North American Review. Out of 1,794 convicts Mr. Mosby finds that 1,267, or more than two-thirds, professed some form of religious belief. He gives their professions as follows: Baptists, 396; Methodists, 335; Catholic, 312; Christian, 120; Presbyterian, 48; Lutheran, 29; Episcopal, 16; Hebrew, 6; Dunkard, 5. Upon the basis of these figures, Mr. Mosby adds, "There was not so great a lack of religion as might have been imagined." This attorney, so ac-

(Continued on p. 12)

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Deaths

OGESLY.

On Friday night before the third Sunday in October last, God called our Brother, Geo. Oglesly, of Suffolk, into his presence. Bro. Oglesly had suffered long, but patiently. May the Lord bless his wife and children who survive him in this world. We join these and his many relatives and friends in sympathy. "All things work together for good to those who love the Lord." Rom. 8:28. J. B. Polk, Roxie, Miss.

E. A. STOKES

Died at his home in Madison county, Mississippi, on the 31st of October, and was laid to rest in old Hanging Moss graveyard, by the side of his father, who was buried there forty years ago.

He was one of Madison's pioneer citizens, having settled there in the forties of last century. He came from Darlington, South Carolina, in early manhood, and lived to the ripe old age of eighty-four years. He suffered much during the last months of his life, and was anxious for the rest that comes with the long sleep. His was a quiet, prosperous and useful life, and he was always to be found in league with those who served the noble interests of his country. He was truly loyal to his friends, his country and his church.

He leaves a large family, and his companion of fifty-one years to mourn his loss.

Marriages

CROW-WALTERS.

Mr. W. E. Crow and Mrs. Bettie Walters, were, on Jan. 8, 1907, united in marriage at the bride's home, near Abbeville, Miss. W. I. Hargis, Officiating.

GARRETT-CARPENTER

Mr. Alonzo Garrett of Chalybeate, Miss., and Miss Cora Carpenter of Tippecanoe County were united in marriage at the home of the bride's parents, near Duhas, on Jan. 9, 1907. Falkner, Miss. will be their future home. W. I. Hargis, Officiating.

ERWINE-STAMPLEY.

On Dec. 20, at the home of her great uncle, near Hamburg, Miss., Edna Erwine was quietly married to Mr. J. D. Stampley. We join their many relatives and friends in best wishes for their future happiness, prosperity and usefulness. J. B. Polk, Roxie, Miss.

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A CURE FOR YOU no matter in what bad shape you are.

Now we do not ask you to take our word, nor that of the cured hundreds. Instead, I want you to try this treatment, entirely at our risk, at our personal expense. Just say the word and I will send the treatment to you without pay or promise on your part. If, at the end of five days treatment you do not feel like a new being, if you do not honestly bless the day that you answered this advertisement, simply return the treatment to me. You are nothing out. Isn't that a fair and honorable offer?

My new treatment is applied direct. No drugs to swallow; its application is a pleasure, sniffing and snuffing, relieves the maddening head noises, does away with the nauseating dropping of mucus into the mouth; the queer, stuffy and oppressed feeling of the head, the painful burning of the smarting of the air passages. Soothes and heals the irritated membranes and leaves the head CLEAR AS A BELL.

It is folly to take medicine into the stomach to kill the germs of catarrh in the head. Air is the agency that carries the germs there, and it must be the agency to remove them.

I do not send samples. I send the Co-ro-na with full treatment. Write for it to-day.

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(Continued from p. 9)

customed to dealing with criminals and convicts meekly accepts the testimony of 1,267 convicts concerning their religious condition, and gravely concludes upon the basis of this testimony that there is no great lack of religion among Missouri's criminals. Who is there in all the land that does not know that the occupants of our penitentiaries are according to their own testimony the most guiltless and the most religious of men.

It is passing strange that in estimating the fruits of religion men should choose for their range of vision defaulters and convicts. It were equally sane and just to estimate the merits of the apple by the demerits and worthlessness of the crab-apple. Everywhere and in every community there abound men and women of the finest integrity, of the highest nobility, of the utmost sweetness and gentleness who attribute all that they are to the influence and power of our holy religion. Why not take account of these? Wherever in all the earth Christianity has made its way it has shed light and sweetness and spread blessing and goodness. Why not take account of this?

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BIBLE INSTITUTE.

Dear Brethren:—Our Bible Institute will open on Monday after 3rd Sunday in this month, at 3 o'clock p. m. This will give the brethren coming in on Monday, an opportunity to hear the first lecture. We will have two lectures a day from Dr. T. T. Eaton, until Dr. Willingham comes. We will then have three lectures a day. An engagement in Texas may prevent Dr. Willingham from reaching us until the latter part of the week. I am hoping, however, that he will be with us Wednesday, Thursday and Friday.

Dr. Eaton will preach for me on Sunday before the Institute opens. His morning subject will be, "The Church." His evening subject, "If." I wish many ministers could hear them.

We are to have Baptist doctrine presented by him each night of the Institute.

He is the most able defender of our faith we have, North or South. I believe he does more for us in that direction than any Baptist in the world. About a dozen names are already sent in to attend the Institute.

Could not some brother or sister in each church in Southeast Mississippi see to it that a few dollars are collected from the members to send your pastor to this Institute? It will be bread cast on the waters to be gathered before many days.

I will have on hand some valuable books of Rev. W. K. Red, deceased, at half price for any brethren who may wish them.

L. P. Trotter.

Hattiesburg, Jan. 12.

AB. SKELTON.

Allow me the space to say a few words about one of the venerable fathers of this community, who passed away some two years ago, Brother Ab. Skelton, a member of the Hohenlinen Baptist church. He was a citizen of sterling worth, a neighbor that was highly appreciated, a devoted husband and a loving father. His presence in the church has been greatly missed. It looked like we could not do without him, but we believe that our loss is his gain, that it was better for him to depart and be with Christ, whom he loved. He was greatly devoted to the cause of Christ. His presence was always at church on meeting days, when able to go; was always ready to respond to every call of need with his means, and in the very last days of his life he requested that when he was gone that a nice quilt of his be sent to the Orphans' Home, in the name of his church. I sent the quilt, and in a few days got a receipt for it, written by dear Sister Carter, who expressed great appreciation for it. Just a few days after I saw the sad news of her death, which made me think that the quilt was almost sent from heaven and received by heaven. When I think of such persons that are crossing over and I am made to say bless the Lord, oh my soul and all that is within me, bless His holy name, for the time will come when all the workers will meet on the other shore, where there will be no orphan children and where there will be no weeping eyes and aching hearts.

Fraternally,

J. F. Mitchell.

CHRONICLES.

L. A. D.

I am troubled. My pastor noted, last evening, that our churches were dying for the want of spirituality. He is right. We have made advances along worldly lines, and have grown in members. But we have been losing in spirituality. Our churches are filled, in many cases, with the regenerate; who control matters from a worldly standpoint—insisting upon entertaining sermons, instead of gospel. This was not so in olden time: preachers studied and declared the Word, only, and were not as careful about elegant diction as about truth, practice and life.

While discipline may have been extreme, because not properly understood, the churches were purer than today. Now it is difficult, often, to tell Christian professors from the votaries of pleasure and fashion. It is manifest frequently in the building of houses of worship, called by some "cathedrals" of the "temples" of other days. Let John, in Revelation, speak of the New Jerusalem, said: "And I saw no temple therein." The apostles built no cathedrals; the early Christians often met in "upper rooms," or from house to house.

It does not follow that churches are not to have homes—places of instruction and for planning work. These are necessary for organizing and carrying out the Lord's great commission to "Go, teach all nations," etc. Simply going to church and hearing a sermon, be it ever so entertaining, is not "service," and which is required for the development and training of the membership. To neglect this is fatal to spirituality and growth; with the gloomy prospect of having "their candlestick removed": leaving them in "outer darkness."

In my younger days, the earnest prayer of Christians was, "Lord open the doors of mission fields," and God has fully answered these prayers. But where are the laborers? Fields are now "ripe unto the harvest," calling for men and women. The churches have failed to do their duty in preparing laborers; seeking their own comfort, instead of furthering the gospel. As a consequence they are demanding eloquent preachers for the pulpits and encouraging young men along that line. That is well as far as it goes; but not to the extent of drawing attention from sacrificing work at home and abroad. Our colleges are trying to come to the rescue—except some of the larger: they need encouragement.

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The following unsolicited letter, which speaks for itself, has been received by Z. Buchstein Co., 649 First Ave., So., Minneapolis, makers of the famous Radical Cure Truss (they are not like others), which is sent on free trial to everyone writing for it.

Gentlemen:—Two years ago I purchased your Radical Cure Truss, paying the small sum of \$6.00. For an anybody would say it is now for \$100.00. Altho I am not wearing it, as I am completely cured. I must say you are the only honest truss firm I have ever dealt with. Your truss is exactly what you claim—it is easy and comfortable—it is a God's blessing to every sufferer. Please accept my thanks for the cure. Shall continue to tell every suffering man about my wonderful cure.

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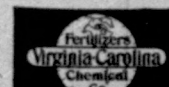
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The health of your family is your first concern—How to promote it your greatest care.

Grown people, and children too, to be well require, that—The Liver should do its duty. The Kidneys perform their part. The Blood be kept pure. The Stomach kept in a healthy condition. If any of these conditions are wanting, disarrangement of the balance follows and the general health is undermined. DR. THATCHER'S LIVER AND BLOOD SYRUP insures a healthy body, because it goes to the origin of the disease, curing that and making the other evils impossible. The formula on every bottle will convince you that it is the most logical and reliable remedy for diseases of the Liver and Kidneys ever placed upon the market. Your dealer sells it in 50c and \$1.00 bottles. You can get a sample free by writing us.

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I was helpless and bed-ridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collins, Box 815, Watertown, N. Y.

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ANNOUNCEMENTS

SUNDAY SCHOOL BOARD
SOUTHERN BAPTIST CONVENTION.

OUR PERIODICALS.

Enlargements and other improvements have been made for the incoming year. Send for samples and examine for yourself. There is nothing better or quite so good for our Sunday schools.

THE B. Y. P. U. QUARTERLY.

Has many special features. Doctrinal Lessons, Bible Study Lessons, Devotional Lessons. One of each for each quarter. Just the thing needed for our young people in their meetings.

SOMETHING NEW AND SPECIAL.

An Advance Course of Study in the Ethical Teaching of Jesus, proposed by the International Lesson Committee for adult classes. This course, divided into twelve lessons, will be published in four pamphlets—one pamphlet for each quarter containing sixty-four large 12 mo. pages, and for sale fifteen cents single copy for twelve cents each for ten or more copies to one address post-paid. The four pamphlets, when completed will be issued in book form for permanent use. The lessons are being prepared by Dr. John R. Sampey, member of the International Committee and Professor in the Southern Baptist Theological Seminary.

SUPPLEMENTAL LESSONS.

With January and each succeeding issue, The Teacher and Quarterly will contain in addition to regular lessons, material for a full-graded supplemental course. This will include denominational doctrine, memorizing scripture and special Missionary Lessons, prepared on entirely new plan. Full information given in advance on request.

Baptist Sunday School Board, Nashville, Tenn.

A NECESSITY FOR A GOOD MOTHER.

Nobody can be a good mother without being cheerful. A sense of humor, a ready fund of laughter, and a merry heart make a happy household.

But how can these essential graces go along with anxiety and weariness and an aching head? Plainly, they cannot keep company together. It is therefore the duty of the mother to see to it that head does not ache—that is, in order to be a good mother, she must be herself at her best, and to that end she must understand that a great part of the care of her children consists in the care of her own physical, intellectual, and spiritual health. She must be happy if they are to be happy, and wise if they are to be wise, and good if they are to be good.

There is a species of self-sacrifice which sacrifices joy itself. The martyr goes on working even after the task has become a burden and a pain to hands and heart. Sometimes this is a necessity, but commonly it can be averted by prudent management. Anyhow, in dealing with human beings, the personal qualities are the active agents. When in the mother or in anybody else, these qualities are weakened by weariness, there can be no good results. The tired mother makes her children nervous and fretful and disobedient. Her spirit is communicated to them like a contagious disease.

Accordingly, the wise mother so disposes her day as to provide for the refreshment of her own spirit. If necessary, she neglects some

household duty in order to do it; for this is also a household duty—one of the utmost importance. In this quiet time she reads a pleasant book or says her prayers or plays upon instrument of music or takes a nap or makes a call. After that she feels better and behaves better, and her children perceive the difference. Thus our Lord took the disciples apart into a solitary place to rest awhile. What he wished was not that they should do a certain quality.

What is the use of working when one is getting nothing accomplished? A woman must be fit and in condition to be a good mother, else she is but beating the wind or the children. Nobody can be a useful mother without having some sort of fun every day—something to relax the strained nerves and to make the sun shine in the soul. For all the domestic discipline comes back at last to the personality of the mother. Most children will be good if they have a good mother.—Dean Hodges, in "A Happy Family."

WATER AS A NERVE FOOD.

"If nervous women would only drink more water they would not be so nervous," remarked a trained nurse the other day.

"Nearly every physician will recommend a woman who is suffering from nervous prostration or nervous exhaustion to drink lots of water between meals, but many women who do not come under a doctor's care would feel better and look better if they would drink, say, a quart of water in the course of a day. Water is a nerve food.

It has a distinctly soothing effect when sipped gradually, as one can test for herself."—Home Chat.

Want Running Water?

You can have a constant stream at house or other buildings from spring or stream on a lower level by installing a

RIFE HYDRAULIC RAM.

Most satisfactory water service known. Always going, no attention, no running expense. Raises water 30 feet for every foot of fall. 18 inches fall enough to operate it. Over 5,000 now in use.

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WITH SOOTHING, BALMY OILS. Cures Cancer, Catarrh, Piles, Fistula, Ulcers, and all Skin and Female Diseases. Write for Free Booklet. Sent free. Address: C. E. COE, Cor. 9th & Kansas City, Mo.

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BLAIR'S PILLS
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DR. J. W. BLOSSER,

Who sends by mail a free trial package of his Catarrh Cure, to applicants.

It will cost you only a postal card (or two cent stamp) to get a liberal free trial package of this wonderful remedy. He will pay for everything, delivery charges and all. No offer could be more liberal than this, but he has such confidence in the remedy that he is willing to submit it to an actual test.

If you have catarrh of the nose, throat or lungs, if you are constantly spitting, blowing the nose, have stopped-up feeling, headache, head noises, deafness, asthma, bronchitis or weak lungs, write at once for a trial treatment, then you will soon know its effect for yourself. The full treatment is not expensive. A regular package containing enough to last one whole month is sent by mail for \$1.00.

A postal card with your name and address, sent to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga., will bring you the free treatment and an interesting booklet about catarrh.

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We will supply the Seed. Express charges paid by us for planting a small "patch" of the GENUINE King Cotton. Our object is to show you and the people in your section just what the "Little Giant" will do on your soil. A great many who get their seed direct of us claim that our best strain produces double as much as other kinds. Write a postal for full particulars of our "patch" plans. T. J. King Co., Richmond, Va.

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In perforated polished metal boxes Kills moth, worms, moth eggs. Has felted hook attachment to hang in upright position. Moths work unmolested in pianos everywhere—this is the time to kill them, while incubation is slow. Don't open, simply put boxes in trunks, closets, drawers, etc. No bad odor, clean, effective 1 year, 15c a box, 2 boxes postpaid for name of your druggist and 15c. Snyder & Co., Dept. 33 Wilmington, Del. Sole Mfr.

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Queen Victoria, with the Prince Consort, was visiting Cambridge many years ago, and the undergraduate were drawn up in readiness to receive her. Rain had been falling heavily, and the queen, before getting out of her carriage, looked with wry face at the wet and muddy ground. Instantly an undergraduate stepped forward, doffed his gown, and spread it as a carpet for the sovereign's feet. Others followed suit, and the queen walked dryshod into the hall, as Elizabeth might have done. The modern Raleigh was William Waddington, the famous Cambridge oarsman. Every varsity crew is supposed to contain a potential bishop or judge. Only one of those crews, however, has given us a statesman of France, and Ambassador from that country to ours. That Ambassador was Waddington.—St. James Gazette.

WHAT WAS HE?

It is told that a grandfather, well known in the English House of Commons, was chatting amicably with his little granddaughter, who was snugly ensconced on his knee. "What makes your hair so white, grandpa?" the little miss queried. "I am very old, my dear. I was in the ark," replied his lordship, with a painful disregard of the truth. "Oh! Are you Noah?" "No." "Are you Shem, then?" "No." "Are you Ham, then?" "No." "Then," said the little one, who was fast nearing the limit of her Biblical knowledge, "you must be Japheth." A negative reply was given to his query, also; for the old gentleman inwardly wondered what the outcome would be. But, grandpa, if you are not Noah or Shem or Ham or Japheth, you must be a beast!"—Christian Register.

COULDN'T FOOL HIM TWICE.

The heavy clouds were massing in the West, the lightning was flashing, and the thunder was rumbling ominously.

The fond mother gathered her young hopeful to her, and tried logically to calm his fears.

"There's no danger, dear. God sends the thunderstorm to clear the water the flowers, and make things cool. You mustn't be frightened. It won't harm you, and everything will be better when it's over."

The little chap listened intently, and when his mother finished he looked at her quizzically.

"No, mamma," he murmured; "you talk exactly the way you did last week when you took me to the dentist to have that tooth pulled."—Harris's Weekly.

Remember Unless a tree has borne blossoms in spring, you will vainly look for fruit on it in the autumn.—Hare.

An engineer from Sunderland was spending a few days in London with a friend, and after a busy morning sight-seeing, the Londoner chose a large restaurant for luncheon, thinking it would be a novel experience for the man from the North. The visitor appeared to enjoy his luncheon, but kept looking in the direction of the door. "What are you watching?" asked his friend, rather annoyed.

"Well," was the reply, "A's keeping an eye on me topoat."

"Oh, don't bother about that," said the other, "you don't see me watching mine."

"No," observed the guileless engineer, "there has no call to—it's ten minutes sin' thine went."—Tit-Bits.

When, in 1875, Capt. Tom Custer was ordered to arrest Rain-in-the-Face, who had been giving much trouble, he went straight to the agency, and finding that chief surrounded by a swarm of boisterous young braves, flung his arms about the Indian without a word, so that he could not draw his weapons, secured him and threw him on a waiting horse. It was a dangerous thing to do, for the Indians outnumbered the troops, but it was just like Custer to do it. Besides Rain-in-the-Face, other great chiefs, like Red Cloud, Spotted Tail, Crazy Horse and Sitting Bull, are described in a capital article Gen. Charles King has written for The Youth's Companion.

That bright, cheery, ever-welcome magazine, The Pilgrim, for January, is already before us. The cover represents a trapper hard at it in the north woods, and is a beautiful piece of color work—one of the very best we have ever seen. It is certainly a delight to sit down with this sane, wholesome magazine and get a right perspective of life again. The Pilgrim believes that life is worth the living and that the world is growing better. This can not be said of all magazines.

NOTICE.

The students of Mississippi College are getting up an annual this year, which will come out about June 1st. From all indications, it is going to be first-class in every respect—men are behind it who do not know what failure is. I feel that a great number of graduates and old students will want a copy. If you want one, send your name at once, to J. D. Stone, or Billy Guyton, Clinton, Miss.

W. E. Farr.
Clinton, Miss.

CAN CANCER BE CURED? IT CAN.

We want every man and woman in the United States to know what we are doing.—We are curing Cancers, Tumors and Chronic Sores without the use of the knife or X-Ray, and are endorsed by the Senate and Legislature of Virginia. We Guarantee Our Cures.

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PERHAPS you want to break the habit that you know is making you poorer both in health and purse. It may be a friend of yours who needs help. You will find Willis' Home Remedy, the Cure that Cures for All Time. Thousands of grateful hearts in homes restored to happiness and prosperity proclaim that Truth is the foundation of every statement I make. Let Me help You to help yourself or your friend. I want to send a



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I KNOW what a blessing this Cure brought into my own life. May I not send you letters breathing in every line joy and gratitude from people cured by my Home Cure? The Worst cases are the ones I am most anxious to treat. Those that have found other remedies and treatments worthless I Guarantee to Cure. Let me treat the case you deem hopeless, and if I don't cure it I don't want a cent. Just give me a chance to prove it. Write to-day for Free treatment to

PARKER WILLIS, 335 State Life Bldg., Indianapolis, Ind.

RESOLUTIONS.

Whereas, God in His Infinite wisdom has seen fit to call Bro. A. L. O'Brian from the pastoral care of the Magee Baptist church and give him another field of labor in his earthly vineyard, thereby depriving us of his useful services as pastor and spiritual leader, and the pleasant association of himself and family as citizens and neighbors, therefore, be it

Resolved, By the Baptist Church of Magee in conference assembled, that while we humbly submit to the Master's will, it is with great reluctance and most sincere regret that we accept the resignation of Bro. O'Brian and consent for him to leave us for the purpose of accepting work in another place.

Resolved, 2nd, That by the removal of Bro. A. L. O'Brian and his estimable family from our midst the town of Magee loses one of her best and most highly respected families, and the church loses the services of a faithful and most efficient pastor, one who by his unselfish and impartial treatment of all the members of his church and his sympathetic and untiring devotion to the sick and distressed, has endeared himself to all the citizens of this town and community, regardless of religious preferences.

Resolved, 3rd, That we heartily recommend Bro. O'Brian to those with whom his lot may be cast. As a preacher who is interesting and instructive, and as a pastor, one who will at all times watch over and protect the interest of the church, and will lead the membership in paths of usefulness and Christian duty.

Resolved, 4th, That this resolution be entered upon the Minutes of this conference, and that the clerk of the church furnish Bro. O'Brian with a copy; also send a copy to the Baptist Record and Magee Courier.

L. A. McCaskill,
J. A. Dent,
C. H. Webb,
W. F. Smith,
Committee.

ABERDEEN.

Our pastor, D. W. Bosdell, is earnestly and I hope successfully laying the foundation here for the Master upon which I hope to see a growth that will bring Aberdeen church to the front again in the work generally. This I've longed to see for these many years. We are now under contract, having the church building overhauled and painted. This will cost us considerable, but I think will be to the spiritual uplift of the membership, as they seem interested in the work.

I wish the readers of The Baptist Record would all pay their past due accounts and see the life it would give the dear old paper. Then, too, some who complain at the shortcomings of the paper would feel better, and see better, and do better. I only wonder that the paper keeps as healthy and strong as it

has, when we consider the forgetfulness of its patrons, and the lean rations they give it to live upon. If they would just think money is as necessary to a strong, vigorous paper as good healthy food is to the making and sustaining of a healthy, strong, vigorous physical man or woman.

A. J. Brown.

Aberdeen, Miss., Jan. 7, 1907.

Better Than Spanking

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitution cause for this. Mrs. M. Summers, Box 232, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

TETTERINE

cures all forms of skin disease and makes you feel like a different person. No more itching and scratching. No more doctors' bill and bottles of medicine. C. I. D. Cawthon, M. D., Andalusia, Ala. says: "I have fully tested the curative qualities of Tetterine upon several cases of eczema of stubborn character and long standing with perfect success. I candidly believe that it will cure any case of eczema if properly applied." Get from your druggist or send 50c to J. T. Shuptrine, Savannah, Ga.

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to the first 300 planters who apply, enough Nitrate of Soda to let them try it. Write at once as this offer is necessarily limited. To the twenty-five planters sending the best results from these trials, we offer as a prize, Prof. Voorhees' book, "Fertilizers," a most valuable work for every planter, containing 327 pages handsomely bound. "Food for Plants," a book no planter should be without, sent free upon request as long as the edition lasts, if paper is mentioned in which this advertisement is seen.

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On This Chicago Grand, Six Hole, Blued, Polished Steel Range.



If you are going to buy a steel range you should buy a good one—the best one which your money will buy. You have a right to get your money's worth in anything which you buy. Now, if you can buy as good a range as is made anywhere, by anybody, and at the same time save from \$20 to \$30, you should do it.

This range is made from the genuine Wellsville cold roll polished blue steel. That is the best range material in the entire world. The six holes are large and the top is both wide and long, giving great heating and cooking surface. The fire box, which is the heart of a range, is specially constructed, very large and suited to burn either coal or wood. It has the largest oven in any range. The heat passes entirely around the oven which makes the Chicago Grand a superior baker. The large reservoir heats quickly and always supplies ample hot water.

Note the spacious high warming closet, brackets and shelves. The nickel trimmings are the best and finest on any range. The Cooper Oven Thermometer is the highest made and very best oven thermometer made. It always tells just when the oven is hot enough to put in the bread, cakes or pies. You are safe every time—never need to loose a baking because the oven was not properly heated. No sad or soggy bread because the oven was not hot enough. The thermometer shows when it is just right. Then too, it saves much fuel.

We can't tell you all about the range here. But doesn't it sound good and reasonable? Well, it's better than anything we have said. Let us quote you a price and send you our special 7-day, free-trial plan. Write at once for our new, illustrated stove catalogue, No. S-144.

MARVIN SMITH COMPANY, CHICAGO, ILLINOIS

BELLS.

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